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173 The foregoing is far from historic proof that the Mandans did not at the times mentioned have their real base on the Missouri river. If they had been driven out of the "plains southwest of Lake Winnipeg" southward to the Missouri river about the end of the 17th century, which plains had been their own country, it seems hardly possible that they would not have so informed Verendrye in 1738—less than half a century after such ejection; nor would they have been likely to have forgotten it as a fresh tradition when Lewis and Clarke visited them. But if they had been **hunting** or marauding on those Canadian plains, and had failed to make permanent lodgment there as a home while really living on the Missouri, such rebuffs by the Crees and Assiniboines would be less consequential and might account for silence on the part of the Mandans concerning their Canadian campaigns. We continue the account from "Indian Sign Language:"

"Information given to the late General William Clarke in his expedition up the Missouri denotes that the Mandans have suffered greater vicissitudes of fortune than most of the American tribes."

361 **Walled Villages.** About a century ago they were settled on both banks of the Missouri some fifteen hundred miles above its mouth. They were then living in mire villages, surrounded by circular walls of earth without the adjunct of a ditch. The ruins of one of the old villages, observed in 1804, covered nearly eight acres and denoted a comparatively large population. Two of these villages were on the east and seven on the west side of the Missouri. They were first discovered and made known to us in this position in 1772. (Mitchell's letter herewith.)

721 **Their Wars.** They appear to have been a hated tribe to the Dakotas, or Sioux, and Assiniboines, who from the earliest traditionary times carried on fierce war against them.

361 **Smallpox.** Finding themselves sorely pressed by this war and having experienced the wasting inroads of the smallpox the two 166 eastern villages united into one and migrated up the river to a point opposite to the Arickaree, fourteen hundred and thirty [164] miles above the mouth. The same causes soon pressed the other 721 seven western villages, reducing them to five; they also afterward migrated in a body and joined their tribesmen in the Arickaree country, and concentrated and settled themselves in two large villages. Here they dwelt for a time, but were still subject to

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these 'deserted villages' cover they must have been powerful communities, at least as far as numbers could make them powerful.

"Whatever may have been their population, there is no doubt that the Mandans suffered more severely from the smallpox than any of the other tribes, and were, in fact, nearly exterminated by it. Mr. Girard says that when he joined them in 1849 the memory of the terrible ravages made by this disease was still fresh in their minds, and they stated that only thirty-five survived the terrible ordeal. He thinks that the disease overtook them in 1832 or 1833, when there were five villages of from sixty to two hundred and fifty lodges each, in all about one thousand lodges, averaging some thirteen persons to a lodge. I am inclined to think he is mistaken in regard to the date, and that they had the smallpox in 1837 instead of 1832-3. Schoolcraft, speaking of this, says: 'Surrounded, as the Mandans were, by active enemies, and doomed, as they appeared to be, to extinction, they might have resisted this course of depopulation a long period had it not been for the reoccurrence of smallpox among them in the summer of 1837. By this fatal calamity their numbers were reduced in a few days to less than one-sixteenth of their whole number. One of the reports of the disease reduced the survivors to thirty-one, another to one hundred and twenty-three.'

"They maintained their individuality as a tribe and increased their numbers by stringent marriage laws. They did not allow their women to marry into other bands or tribes unless the man would renounce his tribal relations, join them and agree that the children should talk the Mandan language and be reared in their customs and beliefs." (P. 241.)

Clarke discards without discussion the idea that their physical peculiarities or language indicates Welsh antecedents. He proceeds:

"The physical peculiarities of many of the Mandans, viz., their blue eyes and light hair, have led to the wildest kind of speculation in regard to their origin, some claiming that they were a lost Welsh colony and that their language supported this theory. It is hardly necessary to say that this has no foundation in fact. Some of the children also have gray hair, but this probably 'only denotes a morbid state of it, analogous to that which supervenes in albinoes.' This peculiarity is not limited to the Mandans, the

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"What the 'accidental fire' left, the remorseless river took long ago. The character of the Missouri along here for the rapid cutting of its banks has been abundantly shown. A century has given ample opportunity for that one hut and those few pickets to have been insidiously undermined and carried away by the stream, and we know from Maximilian that this had been done in 1833." (Wheeler, p. 271.)

Wheeler thus expresses his profound impressions upon looking up and down the Missouri from the location of Fort Mandan:

Knife River and "Coal Bluff." "As I stood on the high bluffs of the river at this point in 1899, and overlooked the scene, I was profoundly impressed. To the north the distant valley of Knife river, deep green with heavy foliage, leads down to the Missouri; to the south the rough, bluffy ground near me grows rougher and bluffier as it reaches a big bend, and the irregular, grayish, ash-colored cut bank seems like that of a prodigious railway cut; the great river, in a wide, swollen flood, rolls on as it did a hundred years ago, and in broad, massive curve sweeps around a low point on the opposite shore, when, in a mood of inconstancy, it whirls back again in the other direction, and, at the beginning of the curve, is that 'bluff of coal' mentioned by the explorers, standing out strong and plain as a guide to us. Those were the limits—the 'bluff of coal' to the south, the Knife river to the north, and between them were the old Mandan villages, now gone forever.

"There extends for one and one-half or two miles a flat, heavily timbered bottom—Elm Point it is now called, and down near the lower end of it was where old Fort Mandan stood, and with our glasses we can make out, on the opposite shore, all that is left of Fort Clarke, the trading post named after Captain Clarke, and of which but a trace remains." (p. 272.)

Wheeler thus refers to the ravages of the smallpox among the Mandans:

Smallpox. "The worst affliction of this sort was subsequent to the visits of Catlin and Maximilian, and it almost completely annihilated the Mandans, if the old accounts are fairly trustworthy.

"In 1837 the smallpox was carried among them from the Missouri river steamboat **,St. Peter's**, owned by the American Fur Company, and out of 1600 Mandans, only about 31 or 32 families-

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•164 were left; 500 Minnetarees out of 1000 fell victims to the pestilence, and 1500 of the 3000 Aricarees also died. The epidemic spread to the other tribes of the north, and Schoolcraft estimates that before its ravages had ceased it claimed at least 10,000 victims; Catlin and Maximilian make the number very much larger. Kenneth McKenzie, of the American Fur Company, in a letter to Catlin, written in June, 1839, states that there were 7,000 Crees and 15,000 Blackfeet wiped out by the disease. In some instances the losses were undoubtedly much exaggerated." (p. 226.)

Wheeler, quoting from Schoolcraft under this head, inserts the following:

"An eye-witness of this scene, writing from Fort Union on the 27th of November, 1837, says: 'Language, however forcible, can convey but a faint idea of the scene of desolation which the country now presents. In whatever direction you turn, nothing but sad wrecks of mortality meet the eye; lodges standing on every hill, but not a streak of smoke rising from them. Not a sound can be heard to break the awful stillness, save the ominous croak of ravens and the mournful howl of wolves fattening on the human carcasses that lie strewed around.'"

Another writer says:

"Many of the handsome Aricarees, who had recovered, seeing the disfiguration of their features, committed suicide; some by throwing themselves from rocks, others by stabbing and shooting. The prairie has become a grave-yard; its wild flowers bloom over the sepulchres of Indians."

Wheeler then resumes, thus:

"There can be no question, from all the reports, that this visitation was one of the most awful, wide-spread, decimating scourges that ever afflicted any people, not excepting the Egyptians who were made to suffer for Pharaoh's hardness of heart. In telling me about this scourge, Two-Chiefs, an old Mandan who shows marks of the disease, stated that the Gros Ventres ran away when the disease appeared—they didn't run fast enough nor far enough to escape it, however—and that when the pestilence had run its course the Aricarees moved into the Mandan villages and boldly appropriated the huts and all their belongings. The Mandans were gone, wiped out, and there were none to use the dwellings or to object to such forced occupancy. Some accounts state that

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even the few surviving Mandans were driven from their own huts. Subsequently these tribes were again thus afflicted, and from one who was then stationed at Fort Clarke and an eye-witness of the fact, I am informed that suicide was committed by the victims throwing themselves over the bluffs of the river to the rocks below. De Smet states that both the smallpox and cholera created havoc among the northern Indians in 1851." (p. 227.)

The making of glass beads by the Mandans and Aricarees is alluded to by Wheeler, who says:

Glass Beads, Etc. "The Lewis and Clarke narrative for March 16th describes a process for making glass beads known to the Mandans.

"The Indians did not make the glass itself. This they obtained from the whites, but there is evidence that prior to the appearance of the traders, they used obsidian, or natural glass, for this purpose. Dr. Matthews, as late as 1870, had flat triangular blue glass pendants made to order by an Aricaree woman, he furnishing the glass.

"These people also made unglazed pottery, mats, and baskets, ladles and spoons, from the horns of the Rocky mountain sheep (Ovius Montana) and the buffalo, and from the shoulder-blades of the bison they fashioned the hoes with which they hoed the ground in very early time. Since the whites came, the crude implements of the old days have been mostly supplanted by our household, garden, etc., utensils; but, in 1902, I purchased a fine sheep-horn ladle apparently in daily use still." (p. 228.)

Steinbreuck's Observations. Hon. E. R. Steinbreuck, field officer of the State Historical Society of North Dakota, makes the further statement to the writer, in a letter dated May 24th, 1908, concerning the Mandan deserted villages, and their former habitat, as follows:

Unsolved Problems. "I think it is a difficult and as yet unsolved problem, to write the history of the Mandans, as aborigines of South Dakota. We have the end of the trail, not so the beginning. We don't know for certain where the Mandans came from. The end is in North Dakota and that is also the beginning of the traditions of the present Mandans. Their entire knowledge of their origin is limited to the Heart river region in North Da-

3: Will and Spinden E-5 (1905) 1906
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lages were on the west side and two or three were on the east side of the river. Maximilian gives names for fourteen villages which have been already quoted. For a great many years they lived there when one day the smallpox came to those on the east side of the river. While this smallpox was still rife, the Sioux attacked and destroyed the east villages. The survivors then proceeded up the river some forty miles where they all settled in one large village. Soon after the smallpox reduced the villages on the west to five, and still later the five went up to where the others were in the neighborhood of some Arikara, and settled in two villages. A great many people had been destroyed and they were now no longer strong and fearless. They made an alliance with the Arikara against the Sioux. So far the tradition is our only authority, and all this had happened before the year 1796.

In Henry and Schoolcraft is the statement that in 1796 the two villages on the south united, and both the one on the south and the one on the north moved up river some distance. From this time on there is a nearly continuous chronicle. Lewis and Clarke found the two villages one on each side and about fifteen miles below the Knife River. At that time both villages consisted of forty to fifty lodges and, united, could raise about three hundred and fifty men. Lewis and Clarke describe them as engaging in continual warfare with the Arikara and Sioux against whom they united with the Hidatsa. The description given by Lewis and Clarke agrees with the conditions some two years later when Henry visited them.

Thereafter no particular event marks the history of the Mandans for some years. The Arikara went up and lived near them again for a time, but soon went back to the Grand River. Catlin found them in practically the condition in which Lewis and Clarke saw them, and so did Maximilian. Maximilian says they still lived in the two villages; the largest on the south side was Mih-toutta-Hangkouche and consisted of about sixty lodges. The smaller one, Rouhptare, was on the north and consisted of thirty-eight lodges. The villages were still fortified, though poorly, and there had been little change in the condition of the people.

3:Will and Spinden E-5 (1905) 1906
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In 1837, however, another great calamity came upon the Mandans. Again smallpox attacked them, raged for many weeks and finally left but one hundred and twenty-five souls.[1] These were taken in by the Arikara with whom they intermarried; finally they separated, again forming a small village of their own at Ft. Berthold. In 1850 there were three hundred and eighty-five living, but these were very largely of mixed blood. To-day there are only a few of the full-blood Mandans left, although the latest official returns give a total of two hundred and forty-nine. The culture has changed, the language has changed, and as a nation the Mandans are practically extinct.

PHYSICAL CHARACTERISTICS: — A discussion of the physical characteristics of the Mandans is rather interesting in view of the fact that so many tales of their being a white race were circulated. Verendrye was told by the Assiniboine that he was on the way to visit people white like himself. The Assiniboine word for the Mandans, *ouachipanne*, was the close relative of the Mandan word for white man, *ouachi*. Catlin became convinced of the white origin of the Mandans and Verendrye and Henry both commented on their light complexions.

Verendrye said he expected to see a different sort of people but they differed little from the Assiniboine. Then later: "This nation is mixed white and black. The women are fairly good looking especially the white, and many have blond hair. . . . . The men are stout and tall . . . . . with a good physiognomy. The women have not the Indian physiognomy. . . . . "[2]

Lewis and Clarke did not mention any particular difference between the Mandans and other Indians of the region, although Catlin relates that when he left St. Louis to ascend the Missouri, Governor Clarke told him that he was going among a strange people, half white. Henry, however, did notice some peculiarities in the Mandan physique. He says[3] that in general the Mandans had not the coarse hair of Indians, it was finer, rather inclining to dark brown, and some had fair hair. The eyes of the Mandans were not as black as usual, but brown and some

[1] Schoolcraft: vol. III, p. 254. [2] Op. cit., p. 21. [3] Op. cit., vol. I, p. 341.

3:Will and Spinden E-5 (1905) 1906
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164 DISEASE AND THE CURE OF DISEASE:—The Mandans were as a rule a very healthy people and their catalogue of diseases was small, being mostly those which of necessity accompany a life of considerable hardship. Catarrhal troubles, snow blindness, rheumatism and hemoptisis were most common. They had no fevers and no consumption; venereal diseases were found, but the Mandans always claimed that these were got from the Crows. Their other troubles were wounds, snake bites and freezing. Maximilian said that he also found cases of the gout among them.

757 Colds and catarrhal troubles and rheumatism were treated in the vapor bath which is found in one form or another among most Indian tribes. The patient was steamed well and then immediately plunged into icy water or snow, from there he went into the house where he was kept wrapped up for some time. The snow blindness was treated by gentle sweating. Cataracts and inflammation of the eyes resulted from snow blindness at times, and the inflammation was treated by rubbing with some herb which had a rough surface. With this the eyeball was rubbed till blood flowed. Bleeding was practiced, and rattle-snake rattles were considered to be a remedy for almost anything. The rattles were powdered fine, mixed with water or saliva and either swallowed or rubbed on the parts affected. The Mandans used no emetics but had a number of vegetable purgatives. Lewis and Clarke described a root which was chewed and placed on a snake bite, they called it Sackacomah but it has not been identified botanically. Freezing was treated by rubbing with snow. Horses were sometimes given a piece of wasp's nest as a diuretic.

752 Wounds healed with remarkable rapidity and had very little care. Severe cuts were rubbed with fat and sometimes bound up. A number of cases were known where persons who had been scalped recovered. In arrow wounds the point was always forced entirely through the flesh if possible because it came out more easily so.

524 GAMES:—The Mandans had games for men, women and children, and in most of these betting was an important part of the sport. Probably the best known of these games was

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TRANSLATOR'S PREFACE.

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The author, in his Preface, gives so full an account of the objects and results of his travels in the interior of North America, that it would have been unnecessary for me to prefix any observations of my own, were it not for some circumstances, connected with the translation, which seem to require explanation.

The prospectus of the German original announced that the work would consist of two large quarto volumes, accompanied by a portfolio of above eighty beautifully coloured copper-plates, executed by eminent artists at Paris, from the original drawings. Some specimens of the plates having been brought to London, were so much admired by many competent judges, that Messrs. Ackermann were induced to agree with the Paris publisher for a limited number of copies of the plates; and as it might justly be presumed that the English purchasers would be desirous of having the narrative of the travels, it was resolved to publish a translation compressed into a single volume. By selecting, however, a page of a large size, the translator has been able to retain all the most interesting parts, omitting only minute details of the measurements of animals, &c. All the chapters illustrative of the manners, customs, traditions, and superstitions of the Indians are given without abridgment, and these, as the author justly observes, are by far the most attractive and valuable portions of the work. The papers in the Appendix, giving an account of the plants collected, are also inserted entire, and have been kindly revised by my friend Sir William Hooker.

The principal omission is that of the very extensive vocabularies of the languages of the different Indian tribes. They are written so as to represent the pronunciation in German, and have, in numerous instances, special directions, as thus: kontschue (*on* as in French, *schau*, short and quick, *ei*). It appeared to be a hopeless and unprofitable task to rewrite these vocabularies, and to represent the true pronunciation in English. Those who are curious in such matters will find many specimens in Mr. Catlin's interesting work.

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The numerous Indian proper names are, of course, written in the original as pronounced in German. It has been thought best to leave them unchanged, merely requesting the reader to observe, in general, that the consonants are pronounced as in English; only that *ch* is guttural, as in the Scotch word *loch*; that *sch* is pronounced *sh*, and that the vowels have the same sound as in French, *ah*, *a*, *ee*, *o*, *oo*.

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The author alludes, in his Preface, to the recent fearful ravages which have been caused among the Indian races by the small-pox. The origin and extent of these ravages will be seen from the following very affecting letter on the subject:

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"NEW ORLEANS, *June* 6, 1838.—The southern parts of the United States, particularly Florida, Alabama, and Louisiana, are as healthy as can be wished; there has been no appearance of the yellow fever, and even at the Havannah only a few isolated cases have occurred. During the autumn, winter, and spring, the small-pox has carried off many victims among the Whites, and thousands of the Indians; but it has now wholly disappeared in the territory of the Union, in consequence of a general vaccination of persons of all ages. On the other hand, we have, from the trading posts on the western frontier of the Missouri, the most frightful accounts of the ravages of the small-pox among the Indians. The destroying angel has visited the unfortunate sons of the wilderness with terrors never before known, and has converted the extensive hunting grounds, as well as the peaceful settlements of those tribes, into desolate and boundless cemeteries. The number of the victims within a few months is estimated at 30,000, and the pestilence is still spreading. The warlike spirit which but lately animated the several Indian tribes, and but a few months ago gave reason to apprehend the breaking-out of a sanguinary war, is broken. The mighty warriors are now the prey of the greedy wolves of the prairie, and the few survivors, in mere despair, throw themselves on the pity of the Whites, who, however, can do but little to help them. The vast preparations for the protection of the western frontier are superfluous: another arm has undertaken the defence of the white inhabitants of the frontier; and the funereal torch, that lights the red man to his dreary grave, has become the suspicious star of the advancing settler, and of the roving trader of the white race.

"The small-pox was communicated to the Indians by a person who was on board the steam-boat which went, last summer, up to the mouth of the Yellow Stone, to convey both the government presents for the Indians, and the goods for the barter trade of the fur dealers. The disorder communicated itself to several of the crew of the steam-boat. The officers gave notice of it to the Indians, and exerted themselves to the utmost to prevent any intercourse between them and the vessel; but this was a vain attempt; for the Indians knew that presents and goods for barter were come for them, and it would have been impossible to drive them away from the fort without having recourse to arms. Two days before the arrival of the steam-boat, an express had been received at the trading fort, 2000 miles west of St. Louis, with the melancholy news of the breaking-out of the small-pox on board; this was immediately communicated to the Indians, with the most urgent entreaties to keep at a distance; but this was as good as preaching to the winds. The survivors now lament their disobedience, and are as submissive as the poor dogs which look in vain in the prairie for the footsteps of their masters. The miserable remnants of the Indians implore us not to abandon them in their misfortune, and promise, if we will take pity on them, never more to disobey our commands.

"The disease first broke out about the 15th of June, 1837, in the village of the Mandans, a few miles below the American fort, Leavenworth, from which it spread, in all directions, with unexampled fury. The character of the disease was as appalling as the rapidity of the propagation. Among the remotest tribes of the Assiniboins from fifty to one hundred died daily. The patient, when first seized, complains of dreadful pains in the head and back, and in a few hours he is dead: the body immediately turns black, and swells to thrice its natural size. In vain were hospitals fitted up in Fort Union, and the whole stock of medicines exhausted. For many weeks together our workmen did nothing but collect the dead bodies and bury them in large pits; but since the ground is frozen we are obliged to throw them into the river. The ravages of the disorder were the most frightful among the Mandans, where it first broke out. The once powerful tribe, which, by accumulated disasters, had already been reduced to 1500 souls, was exterminated, with the exception of thirty persons. Their neighbours, the Bigbellied Indians, and the Ricarees, were out on a hunting excursion at the time of the breaking-out of the disorder, so that it did not reach them till a month later; yet half the tribe was already destroyed on the 1st of October, and the disease continued to spread. Very few of those who were attacked recovered their health; but when they saw all their relations buried, and the pestilence still raging with unabated fury among the remainder of their countrymen, life became a burden to them, and they put an end to their wretched existence, either with their knives and muskets, or by precipitating themselves from the summit of the rock near their settlement. The prairie all around is a vast field of death, covered with unburied corpses, and spreading, far miles, pestilence and infection. The Bigbellied Indians and the Ricarees, lately amounting to 4000 souls, were reduced to less than the half. The Assiniboins, 9000 in number, roaming over a hunting territory to the north of the Missouri, as far as the trading posts of the Hudson's Bay Company, are, in the literal sense of the expression, nearly exterminated. They, as well as the Crows and Blackfeet, endeavoured to fly in all directions, but the disease everywhere pursued them. At last every feeling of mutual compassion and tenderness seems to have disappeared. Every one avoided the others. Women and children wandered about in the prairie seeking

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for a speedy subsistence. The accounts of the situation of the Blackfeet are awful. The inmates of above 1000 of their tents are already swept away. They are the bravest and the most crafty of all the Indians, dangerous and implacable to their enemies, but faithful and kind to their friends. But very lately we seriously apprehended that a terrible war with them was at hand, and that they would unite the whole of their remaining strength against the Whites. Every day brought accounts of new armaments, and of a loudly expressed spirit of vengeance towards the Whites: but the small-pox cast them down, the brave as well as the feeble; and those who were once seized by this infection never recovered. It is affirmed that several bands of warriors, who were on their march to attack the fort, all perished by the way, so that not one survived to convey the intelligence to their tribe. Thus, in the course of a few weeks, their strength and their courage were broken, and nothing was to be heard but the frightful wailings of death in the camp. Every thought of war was dispelled, and the few that are left are as humble as famished dogs. No language can picture the scene of desolation which the country presents. In whatever direction we go, we see nothing but melancholy wrecks of human life. The tents are still standing on every hill, but no rising smoke announces the presence of human beings, and no sounds but the croaking of the raven and the howling of the wolf interrupt the fearful silence. The above accounts do not complete the terrible intelligence which we receive. There is scarcely a doubt that the pestilence will spread to the tribes in and beyond the Rocky Mountains, as well as to the Indians in the direction of Santa Fé and Mexico. It seems to be irrevocably written in the book of fate, that the race of red men shall be wholly extirpated in the land in which they ruled the undisputed masters, till the rapacity of the Whites brought to their shores the murderous fire-arms, the enervating ardent spirits, and the all-destructive pestilence of the small-pox. According to the most recent accounts, the number of the Indians who have been swept away by the small-pox, on the western frontier of the United States, amounts to more than 60,000."

The general correctness of the melancholy details given in the above letter has been confirmed to me by several travellers who have visited these nations since they were desolated by this awful epidemic. The almost total extinction of these tribes greatly enhances the value and importance of the full and interesting particulars imparted by his Highness.

H. EVANS LLOYD.

CRAVEN HOUSE SQUARE,
May 1st, 1845.

[pp. xi-xii, 1-333 omitted]

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in the same manner as the Manitari chief, Kokoahkis, mentioned by Say. He went, one evening, wrapped up in his robe, into a hut of the hostile Arikkaras, as the young men of the village often do, ate with his face covered, so that he was taken for a young Arikkara; then laid himself down by the side of a woman, and afterwards cut off a lock of her hair, with which he retired. He might have killed the woman, as Kokoahkis did, but refrained from doing so. 555

Wounds appear to be healed with remarkable ease. In cases of arrow wounds, they like to force the arrow quite through, that the iron head may not remain in the wound. Men and women are often scalped, in battle, who afterwards come to themselves, and are cured. Such a large wound on the head is rubbed with fat; the medicine man fumigates it, singing at the same time. Disorders are not uncommon among the Indians. The Mandans and Manitaries often suffer from diseases in the eyes; many are one-eyed, or have a tunicle over one eye. In inflammation of the eye they have a custom of scratching the inner eye with the leaf of a kind of grass, resembling a saw, which causes them to bleed very much, and this may often occasion the loss of the eye. Rheumatism, coughs, and the like, are frequent, because they go half naked in the severest cold, and plunge into ice water. Much benefit is often derived from their steam-baths, in a well closed hut, where a thick steam is produced by pouring water on hot stones. They then immediately go into the cold, roll themselves in the snow, or plunge into a river covered with drifting ice, but do not return to a warm hut, as the Russians do. Many Indians are said to have died on the spot by trying this remedy. Some suffer from gout; but all who survive these violent remedies are stronger and more hardy. Another remedy is trampling on the whole body, especially the stomach, as is practised also among the Brazilians. This operation is performed with such violence, as often to occasion hard swellings in the intestines, or ulcers, especially in the liver. The steam-bath is used as a remedy in all kinds of disorders. Vaccination, the application of which met with no difficulties among several nations on the great lakes, especially the Chippeways, is not yet practised among the Mandans and Manitaries. Spitting of blood is said to be frequent, but not pulmonary consumption. Gonorrhœa is very common; they affirm that all venereal disorders came to them from the Crows beyond the Rocky Mountains. For such disorders they often seat themselves over a heated pot, but very frequently burn themselves. They cut open buboes, lengthwise, with a knife, and then run for a couple of miles as fast as they can. The jaundice is said not to occur among them. It appears that they are not acquainted with emetics, but, if they feel anything wrong in the stomach, they thrust a feather down the throat, and thus produce vomiting. Their purgatives are obtained from the vegetable kingdom. The poison-vine often produces swellings, especially in children. As rattlesnakes are rare in the vicinity of the villages, it is, of course, seldom that any one is bitten by them; these Indians are said, however, to have very good remedies against the bite. Frozen limbs are rubbed with snow. 752 757 164 757

437 willing and ready to serve you as long as you have any property.
177 But when all is expended you may shift for yourself, as they will pretend they do not understand you any longer. Besides paying our host [343] beforehand, I promised him a tobacco-pipe on my departure, if I were then pleased with his conduct during our stay. His pay consisted of the following articles: 60 balls and powder, 4 large knives, 2 small knives, 1 fathom tobacco, 1 dozen rings, 1 dozen hawk-bills, 6 flints, 3 worms, 3 awls, and 1/4 pound blue beads.

164 [343] The natives at present are mostly affected with a bad cough, which daily takes some of them off. Aged and infirm persons, and young children, are the common victims to this disease. It is a kind of whooping-cough, which has appeared all along the Red and Assiniboine rivers, on the Saskatchewan even to Fort des Prairies, and in several other parts of the North West, carrying off many people

241 July 21st. I set off early on horseback with part of my people
[462 for the upper villages. We passed extensive fields of corn, beans,
561] squashes, and sunflowers. Many women and children were already
412 employed in clearing and hoeing their plantations. Their hoes are the shoulderblade of a buffalo, to which is fastened a crooked stick for a handle; the soil not being stony, this slight implement answers every purpose. The road first led over two hills, after which we came to a smooth and pleasant plain for about two miles to the Saulteur (Soulier) [Amahami—Analyst] village, of about 40 huts.
361 [362]..These villages are surrounded by a kind of stockade, princi-
417 pally made of driftwood, which has a miserable appearance and is daily falling to pieces; but I am told that upon any emergency it can be put into a tolerably good state of defense at very short notice, as every man, woman, and child lends a hand.

526 We witnessed a diversion which takes place almost every day
481 between the Mandanes and Saulteurs (Souliers). It is the exercise
702 of running long foot races, in order to be prepared for the emergency of being dismounted and obliged to fly from their enemies at war. They assemble upon a beautiful green near the village, where, having remained some time, calling out to their comrades to come and run, they set off in a file on a slow trot, entirely naked, taking the road that leads up the hills to the S., about a mile from the village. Passing near those rising grounds, they disappear, and are not seen till they reappear from the S.E., down a steep hill and over a level plain, to the spot whence they started. Here they do not stop, but rush on to the Missourie, and plunge in headlong, all

304 They have another custom of putting their courage and con-
785 tempt of pain to task by tormenting their flesh in a most atrocious manner. This is done by pinching up a fold of the skin and flesh an inch broad, under which they pass the iron barb of an arrow; they raise stripes in this manner from the back of the hand to the shoulder, and thence to the breast, there joining three or four separate circles of incisions made in the same manner on the lower part of the breast. Some content themselves by raising stripes of different lengths upon their arms and thighs, and forming crescentic cuts on the breast in a very regular manner, one within the other; some with the horns upward, others downward, according to fancy.

304 Most of the women have their faces tattooed in a very savage manner, lines a quarter inch broad passing from the nose to the ear, and down each side of the mouth and chin to the throat. This disfigures them very much; otherwise, some would have tolerably
304 good faces. Some tattooing is done to beautify the face, but at
684 other times it is the disfiguring mark of a fit of jealousy in the husband. [366] When a Mandane's handsome young wife is too lavish of her favors without his consent, he tattoes her face as a punish-
[578] ment. Although it cannot be said that these people are much given
837 to jealousy, still it is absolutely necessary for a woman to have the consent of her husband to cohabit with a stranger, whether he is white or one of their own people. But I observed during my stay that this consent is not so very necessary in regard to the inhabitants of the same village, as every morning early there were examples to be seen in their plantations of their loose way of living. Many
● [164] of our servants who frequent these parts to trade in the winter, and who have too intimate connections with the fair sex, are attacked by a painful and loathsome disorder, which commonly appears in the groin, where it forms abscesses and, if neglected, will soon prove dangerous.

574 [401] At three o'clock we were all safely lodged in Black Cat's
609 hut, whom we found as usual very civil and complaisant, although he plainly saw we had nothing to pay him for his trouble. This man is one of the best Indians we met on the Missourie. We found
[432] what articles we had left in his charge all in good order, and carefully hung up to keep them from the mice. He even gave me his best horse upon credit; payment to be sent this fall by any opportunity. This was considered an extraordinary circumstance for a Mandane. He gave us several instances of his good nature and generosity while we were packing; every assistance in his power he gave us, without